

11 AUGUST 1972  
No. 3,676

INDEX  
OF BOOKS  
REVIEWED

B. R. O'G. Anderson: <i>Java in a Time of Revolution</i> .....	941
<i>The Annual of the British School at Athens</i> No. 66 .....	952
F. L. Bailey with H. Aronson: <i>The Defender Never Rests</i> .....	954
O. Barfield: <i>What Coleridge Thought</i> .....	943
A. Barfield: <i>Craftsmen in Greek and Roman Society</i> .....	952
P. Burke: <i>Culture and Society in Renaissance Italy 1420-1540</i> .....	948
Cambridge Latin Course, Unit III .....	954
C. Dickens: <i>American Notes for General Circulation. The Mystery of Edwin Drood. The Old Curiosity Shop. The Pickwick Papers</i> .....	946
R. D. Edwards: <i>A New History of Ireland</i> .....	949
B. Enecheta: <i>In the Ditch</i> .....	936
O. Fallaci: <i>Nothing and Amen</i> .....	936
J. Gage: <i>Turner: Ruin, Storm and Speed</i> .....	940
N. H. Garsin: <i>Lilith Langley</i> .....	954
P. Gert: <i>Peemstijl over stant en historic</i> .....	944
J. Godechot: <i>The Counter-Revolution</i> .....	949
E. Gomringer: <i>Josef Albers</i> .....	940
P. H. Gough: <i>Ideas for Art Teachers</i> .....	954
Lady Gregory: <i>The Killarney Books</i> .....	946
D. A. Hume: <i>Liberal Politics in the Age of Gladstone and Rosebery</i> .....	949
L. R. Hilt and C. Jagawadena (Editors): <i>Anthropology in Oceania</i> .....	951
B. H. Hill, Jr.: <i>Medieval Monarchy in Action</i> .....	954
W. Hofmann: <i>Gatsby Klant</i> .....	940
C. Holt with R. O'G. Anderson and J. Siegel (Editors): <i>Culture and Politics in Indonesia</i> .....	941

L. Hudson: <i>The Cult of the Fact</i> .....	939
F. E. Huggett: <i>The Modern Netherlands</i> .....	941
J. Isaacson: <i>Alouet: Le Dejeuner sur l'herbe</i> .....	940
D. O. Kieft: <i>Belgium's Return to Normality</i> .....	951
R. Lacey: <i>The Life and Times of Henry VIII</i> .....	949
A. Langguth: <i>Teaching Bibliography</i> .....	952
M. A. Lavin: <i>Piero della Francesca: The Pioggelutino</i> .....	940
Bring Me a Unicorn: <i>Diaries and Letters of Anne Morrow Lindbergh</i> .....	936
P. Macz and G. de Vries (Editors): <i>Art and Language</i> .....	940
F. J. Markov: <i>Hans Christian Andersen and the Romantic Theatre</i> .....	916
D. Mathew: <i>Only Jane Grey</i> .....	949
R. P. Meijer: <i>Literature of the Law Countries</i> .....	938
N. Morley: <i>The Assassination of Trotsky</i> .....	943
J. I. Murray: <i>Amsterdam</i> .....	941
A. Parry (Editor): <i>Yale Classical Studies Vol. 22</i> .....	952
J. Plagel: <i>The Principles of Genesis Epistemology</i> .....	954
P. Polonsky: <i>Indonesia Since Sukarno</i> .....	941
P. Porter (Editor): <i>New Poems 1971-1972</i> .....	934
K. Quinn (Editor): <i>Approaches to Caullius</i> .....	952
P. Redgrove: <i>Dr. Faust's Sea-Spiral Spirit, Three Phases for Voices</i> .....	934
W. M. Ridgwell: <i>The Fugitive Tribes of Guyana</i> .....	936
<i>The Song of Roland</i> .....	951
A. Sarrazin: <i>Lettres à Julien 1958-1960</i> .....	936

M. Schuchart: <i>The Netherlands</i> .....	939
J. R. Scarle: <i>The Campus War</i> .....	941
M. Schelen: <i>The Yenan Way in Revolution</i> .....	940
L. Simpson: <i>Air with Armed Men</i> .....	951
I. A. Smead (Editor): <i>Concepts of Intimacy</i> .....	949
S. Snow: <i>Half a Dozen of the Old</i> .....	952
R. Spink: <i>Hans Christian Andersen's World</i> .....	940
R. Strong: <i>Van Dyck: Charles I in Hockback</i> .....	936
P. Taboni: <i>The Anatomy of Evil</i> .....	940
R. Terrell: <i>800,000,000</i> .....	940
S. Toulmin: <i>Human Understanding Vol. 1</i> .....	916
C. F. Van Veen: <i>Dutch Catchwords</i> .....	949
J.-P. Vernant and P. Vidal-Nabaz: <i>Mythe et tragédie en Grèce antique</i> .....	938
D. Wilson: <i>A Tudor Tapestry</i> .....	941
L. R. Wright: <i>The Origins of Book Illustration</i> .....	952
M. Wright: <i>Zambia—I Changed My Mind</i> .....	954
J. Yauings (Compiler): <i>Local Record Sources in Print and in Paper 1971-72</i> .....	934

FICTION

S. Beckson: <i>The Last Ones</i> .....	934
L. P. Bova: <i>Chapel Road</i> .....	934
L. Chukovskaya: <i>Gong Under</i> .....	936
E. Feinstein: <i>The Ambertown Edit</i> .....	951
R. Jenkins: <i>A Twist to the Lid</i> .....	936

THE TIMES  
LITERARY SUPPLEMENT

FRIDAY 18 AUGUST 1972 • No. 3,677 • Price 10p

The matter of The Master

OVER THE YEARS Leon Edel has looked himself in the life and work of Henry James as in an almost to have become The Master. He moves among the vast range of easy familiarity, and he also tells us why James, who had been gloomy on Tuesday evening, cheered up by Friday morning. What is the essence of a life? he asks in his splendid little book on Henry Biography (1957), "and why do we disengage that essence from the eternal clutter of days and years?" For the past twenty years he has been providing the answer. The final volume of his magisterial biography must surely put an end, once and for all, to the popular notion that only men of violent action fit subjects for life-stories, with the implied corollary that the muted communings of a creative artist are elucidated only by speculative and puffed-up conjecture. He has even done the disapproval of The Master himself, who tried to persuade himself (and the born biographer) that he was not a biographer. He naturally asks himself "Why?" that "The artist was not he did—no he was nothing else", who specifically laid a curse on any future attempt at a biography. Every "late" tale describing—no more in a third party—James's life in Paradise, half-flustered, half-altered, to Professor Edel's hours, must remain one of the rewards awaiting all true biographers. Meanwhile, we can at least acclaim with delight this inconceivable proof that biographies need not be restricted to chronic reports.



physical and mental, which alone could have supported "the wear and tear of discrimination". He organized an increasingly complicated life unaided. When a New York reporter met James at Hoboken on his return to his native land in 1904, at the age of sixty-one, he was struck by his "immense robust figure" and firm elastic step. Henry James may have sketched several portraits of ineffectual aesthetes; he was certainly not one of them himself. During his death-bed delirium, he imagined himself to be—not Flaubert, but Napoleon.

In hailing the appearance of the four earlier volumes of this biography, some critics have expressed nervousness, now and then, about the author's psychological speculations and imputations as he glances from daily life to the manuscript on the desk, and back again. Perhaps one may best measure Professor Edel's distinctive achievement by claiming that he is so trustworthily a critic at points where the reader feels equal to checking him (i.e. when he is discussing James's written work) that we feel ready to grant him a similar trust when he conjectures on some of the innermost patterns of James's emotional responses, as he interprets new facts and relationships which, until the biographer had ferreted them out, we ourselves could never have known. For example, any other critic might well have written the sentence: "He had for too long cast his life too exclusively with art; he had not allowed himself to experience the force of life itself." But in Professor Edel's discussion of *The Golden Bowl*, this sentence leads one first to acknowledge that of all the "heroes" of the late novels, Prince Amerigo is the only one who is permitted to enjoy (both with his mistress and his wife) a satisfying sexual relationship, and secondly to relate this purely critical comment to the author's own release from inhibitions at the time of writing.

In adumbrating a hero who no longer rationalizes away the claims of love, of physical love, James reflected the presence in his life, at the moment that he began to write this book, of the fun-loving Jocelyn Perse, whom James adored.

It is not even necessary to draw a diagrammatic conclusion that James's own acknowledged affection reached any kind of physical expression; the removal from the author of what we might call a "mental block" would have sufficed to allow his current fictional lover to follow his bliss as well as his sensibilities.

At the opening of the new century, James had "made his peace with solitude long ago". He had grown into the role of the proprietorship of Lupton House, Rye, with occasional pounces upon London. Various old friends of both sexes were encouraged to interrupt the "pensive, observant, contemplative" basis of his daily life or to receive his "epistolary melancholy and his gallantries at decisive moments". Stephen Crane and his common-law wife were "living out

ALSO IN THIS ISSUE

Viewpoint: W. J. Weatherby .....	968
A poem by David Rokeah .....	967
The Prague Spring four years after .....	960
New novels .....	961
Beyond Offa's Dyke: the real Welsh .....	965
The muse of Mistress Bradstreet .....	967
Christopher Hill's 'The World Turned Upside Down' .....	969
The visionary realism of Balzac .....	973
Letters on Dutch Writing, Dickens Editions .....	970

World Affairs 960, Fiction 961, Biography and Memoirs 962, Social Studies 963, Music 964, Wales 965, Medieval Studies 966, Literature and Criticism 967, 973, History 972, Politics 974, Natural History 975, Bibliography 976, The United States 977.

CLASSIFIED ADVERTISEMENTS

LIBRARIANS

THE ROYAL INSTITUTE OF INTERNATIONAL AFFAIRS

Qualifies GRADUATE LIBRARIAN (1972) in September. The Institute offers a two-year course of study in International Affairs. The course is designed to provide a broad knowledge of the subject and to develop the student's research and writing skills. The Institute is located in London and offers a wide range of facilities for its students.

ROYAL SOCIETY OF MEDICINE, 1 Wimpole Street, London, W1M 8AE. Applications for post of Secretary and Librarian. The Society is seeking a person with a degree in Medicine and a postgraduate qualification in Library Science. The post is full-time and offers a salary of £1,200 per annum.

SOUTHWARK PUBLIC LIBRARIES

APPLICANTS are invited for a post of SENIOR ASSISTANT LIBRARIAN (1972) in the Southwark Public Libraries. The post is full-time and offers a salary of £1,200 per annum. The successful candidate will be responsible for the day-to-day running of the library and for the supervision of the staff.

ST. ALBANS CITY LIBRARIES

APPLICANTS for the post of ASSISTANT LIBRARIAN (1972) in the St. Albans City Libraries. The post is full-time and offers a salary of £1,200 per annum. The successful candidate will be responsible for the day-to-day running of the library and for the supervision of the staff.

UNIVERSITY OF LONDON GOLDSMITHS COLLEGE

APPLICANTS are invited for the post of ASSISTANT LIBRARIAN (1972) in the University of London Goldsmiths College. The post is full-time and offers a salary of £1,200 per annum. The successful candidate will be responsible for the day-to-day running of the library and for the supervision of the staff.

UNIVERSITY OF SUSSEX

APPLICANTS are invited for the post of ASSISTANT LIBRARIAN (1972) in the University of Sussex. The post is full-time and offers a salary of £1,200 per annum. The successful candidate will be responsible for the day-to-day running of the library and for the supervision of the staff.

WEST LOTHIAN COUNTY COUNCIL

APPLICANTS are invited for the post of ASSISTANT LIBRARIAN (1972) in the West Lothian County Council. The post is full-time and offers a salary of £1,200 per annum. The successful candidate will be responsible for the day-to-day running of the library and for the supervision of the staff.

WEST LOTHIAN COUNTY COUNCIL

APPLICANTS are invited for the post of ASSISTANT LIBRARIAN (1972) in the West Lothian County Council. The post is full-time and offers a salary of £1,200 per annum. The successful candidate will be responsible for the day-to-day running of the library and for the supervision of the staff.

VACANT APPOINTMENTS

Secretary, P.A. to the Editor of The Times Literary Supplement

Some knowledge of foreign languages would be helpful. Applications in the first instance to Mary Wood, Employment Manager, The Times, Printing House Square, London, E.C.4. Telephone 01-236 2000, Ext. 371.

PUBLIC & UNIVERSITY

UNIVERSITY OF OTAGO

LECTURES OR SENIOR LECTURER in the Department of English Literature. The University is seeking a person with a degree in English Literature and a postgraduate qualification in Library Science. The post is full-time and offers a salary of £1,200 per annum.

UNIVERSITY OF OTAGO

LECTURES OR SENIOR LECTURER in the Department of English Literature. The University is seeking a person with a degree in English Literature and a postgraduate qualification in Library Science. The post is full-time and offers a salary of £1,200 per annum.

UNIVERSITY OF OTAGO

LECTURES OR SENIOR LECTURER in the Department of English Literature. The University is seeking a person with a degree in English Literature and a postgraduate qualification in Library Science. The post is full-time and offers a salary of £1,200 per annum.

UNIVERSITY OF OTAGO

LECTURES OR SENIOR LECTURER in the Department of English Literature. The University is seeking a person with a degree in English Literature and a postgraduate qualification in Library Science. The post is full-time and offers a salary of £1,200 per annum.

UNIVERSITY OF OTAGO

LECTURES OR SENIOR LECTURER in the Department of English Literature. The University is seeking a person with a degree in English Literature and a postgraduate qualification in Library Science. The post is full-time and offers a salary of £1,200 per annum.

UNIVERSITY OF OTAGO

LECTURES OR SENIOR LECTURER in the Department of English Literature. The University is seeking a person with a degree in English Literature and a postgraduate qualification in Library Science. The post is full-time and offers a salary of £1,200 per annum.

PERSONAL

IMMEDIATE ADVANCES £50 to £10,000. No Security Needed. REGIONAL TRUST LTD. 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 260, 262, 264, 266, 268, 270, 272, 274, 276, 278, 280, 282, 284, 286, 288, 290, 292, 294, 296, 298, 300, 302, 304, 306, 308, 310, 312, 314, 316, 318, 320, 322, 324, 326, 328, 330, 332, 334, 336, 338, 340, 342, 344, 346, 348, 350, 352, 354, 356, 358, 360, 362, 364, 366, 368, 370, 372, 374, 376, 378, 380, 382, 384, 386, 388, 390, 392, 394, 396, 398, 400, 402, 404, 406, 408, 410, 412, 414, 416, 418, 420, 422, 424, 426, 428, 430, 432, 434, 436, 438, 440, 442, 444, 446, 448, 450, 452, 454, 456, 458, 460, 462, 464, 466, 468, 470, 472, 474, 476, 478, 480, 482, 484, 486, 488, 490, 492, 494, 496, 498, 500, 502, 504, 506, 508, 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594, 596, 598, 600, 602, 604, 606, 608, 610, 612, 614, 616, 618, 620, 622, 624, 626, 628, 630, 632, 634, 636, 638, 640, 642, 644, 646, 648, 650, 652, 654, 656, 658, 660, 662, 664, 666, 668, 670, 672, 674, 676, 678, 680, 682, 684, 686, 688, 690, 692, 694, 696, 698, 700, 702, 704, 706, 708, 710, 712, 714, 716, 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000.

REGIONAL TRUST LTD. 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 260, 262, 264, 266, 268, 270, 272, 274, 276, 278, 280, 282, 284, 286, 288, 290, 292, 294, 296, 298, 300, 302, 304, 306, 308, 310, 312, 314, 316, 318, 320, 322, 324, 326, 328, 330, 332, 334, 336, 338, 340, 342, 344, 346, 348, 350, 352, 354, 356, 358, 360, 362, 364, 366, 368, 370, 372, 374, 376, 378, 380, 382, 384, 386, 388, 390, 392, 394, 396, 398, 400, 402, 404, 406, 408, 410, 412, 414, 416, 418, 420, 422, 424, 426, 428, 430, 432, 434, 436, 438, 440, 442, 444, 446, 448, 450, 452, 454, 456, 458, 460, 462, 464, 466, 468, 470, 472, 474, 476, 478, 480, 482, 484, 486, 488, 490, 492, 494, 496, 498, 500, 502, 504, 506, 508, 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594, 596, 598, 600, 602, 604, 606, 608, 610, 612, 614, 616, 618, 620, 622, 624, 626, 628, 630, 632, 634, 636, 638, 640, 642, 644, 646, 648, 650, 652, 654, 656, 658, 660, 662, 664, 666, 668, 670, 672, 674, 676, 678, 680, 682, 684, 686, 688, 690, 692, 694, 696, 698, 700, 702, 704, 706, 708, 710, 712, 714, 716, 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000.

REGIONAL TRUST LTD. 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 26































## Marriage broker

THÉRÈSE M. SCHÉDEL DE CASTILLO BRANCO

Vida do Minhas do Sando  
597pp. Lisbon: Farin. 250 escudos.

This is a conventional "life and times" biography, but an excellent specimen of its kind. Francisco de Melo Torres, who became successively Count of Ponte and Marquis of Sando, was the best-known Portuguese diplomat of the seventeenth century, playing a leading role in negotiating the marriage of Charles II with Catherine of Braganza, and of Alonso VI of Portugal, with Maria Francisca of Savoy, Mademoiselle d'Aumale. Descended from a Spanish merchant family of Malaga, which emigrated to Portugal, and was naturalized there in 1525, Francisco de Melo Torres served as a commander with some distinction in the frontier warfare against the Spaniards in 1641-56.

Nominated as envoy to the Commonwealth in 1657, when Portugal was on the eve of being deserted by its French ally who concluded the Peace of the Pyrenees two years later, he negotiated a treaty with the Protectorate which was subsequently confirmed and expanded by the marriage treaty of Charles II with the Infanta of Portugal. This turned out to be disappointing in some respects for all the parties involved; and the Marquis de Sando (as he had been created in recognition of these services) was reproached by Catherine for not

warning her beforehand of her royal consort's infidelities. The marriage of Dom Afonso VI—"un gros petit tonneau, à moitié paralysé d'une jambe, goulé et malpropre, presque toujours ivre et vomissant alors après les repas", as a French envoy at Lisbon kindly described him—turned out even more disastrously, for the King was soon after deprived of his throne and his wife, by his younger brother Dom Pedro. Sando himself was murdered under somewhat mysterious circumstances on December 7, 1667, when this unedifying drama was at its height; but he had by then achieved a European reputation, and Dom Pedro felt obliged to write personal letters to Charles II and Louis XIV disclaiming any complicity in this assassination.

The author has made excellent use of twenty-eight unpublished manuscript volumes containing Sando's private, military, and diplomatic correspondence, which she has checked and collated with the corresponding diplomatic documents in the Public Record Office and other archival sources. While sympathetic to her subject, she is not blind to his faults, and she retains an admirable impartiality when discussing and analysing the continual shifts and subterfuges in the West European diplomatic scene of 1640-67. If nothing very startling emerges from this book, many doubtful details have been filled in and many minor errors corrected.

## Peruvian pagans

PIERRE DUVIOLS

La lutte contre les religions autochtones dans le Pérou colonial  
428pp. Paris: Ophrys for the Institut Français d'Etudes Andines. 49fr.

Although Pierre Duvols does not mention it, this work affords yet another instance of the adage, "One man's religion is another man's superstition." At the very time when Roman Catholic priests were thundering against superstition and idolatry, literally from China to Peru, Calvinist preachers in the Northern Netherlands were denouncing "Popish" superstition and idolatry as worse than those of the most benighted heathen. ("In superstition et idolatrie, plus proserie que celles des Payens les plus stupides," Jean Bruin wrote in his *La Véritable Religion des Hollandais*, Amsterdam, 1675). Apart from anything else, students of comparative religion will find much of interest in this work which will remind them of similar interactions and cultural-religious conflicts elsewhere.

Recently, attention has been directed, and rightly so, to the remarkable persistence of the indigenous religions in Peru, despite the efforts of the Roman Catholic Church to eradicate them. During the seventeenth century, the colonial Church mounted several formidable campaigns to eradicate pre-Spanish beliefs and practices, and in the process it amassed a great deal of valuable information about them. These sources, whether manuscript or printed, are now being adequately exploited by historians and anthropologists. We need only recall Paulo José de Araújo, SJ, *Extracción de la idolatría en el Perú* (Lima, 1621), an extremely rare book in its original edition, but which has been available since 1968 in an English translation by L. Clark Kenting (University of Kentucky Press). M. Duvols goes much farther and is much more thorough. He has used a wealth of archival material to document his book, although he mentions that some of the Religious Orders in Peru have declined to open their archives to researchers, unlike the more hospitable Franciscan monasteries at Ocopa (Jaén) and Sucre. He admits that his work, being based on Spanish colonial sources, does not always give adequate consideration to the indigenous viewpoint; but this can be corrected, to some extent, by

consultation of the publications of George Kubler, John V. Murra, and Karen Spalding.

As regards the upshot of these campaigns, this naturally varied in time and place, being rather effective in some districts, much less so in others, while some regions never experienced these probing rituals. On the whole, however, one gets the impression that the result was far less "extirpation" than coexistence or syncretism. Many Peruvian Indians, who regularly attended church, devoutly heard Mass, lustily sang in the choir, who belonged to the *cofrades*, and who were baptized, married and buried in the fold of Mother Church, simultaneously practised their ancestral rites and ceremonies—or some form of them, often with Roman Catholic additions and overtones. Like the Chinese and the Japanese, who saw nothing incongruous in acknowledging the legitimacy of both Confucianism and Buddhism (together with Taoism or Shintoism), the Amerindians believed simultaneously in the Christian God, in their own pre-conquest deities, and the Devil in both his Christian and indigenous forms.

One of the pioneer results in Peru exclaimed despairingly that the Amerindians "were like the Moors of Granada, in that all, or most of them, have only the name of Christians and they practise only the outward ceremonies." A century later, things had not changed very much. If we are to believe the evidence of Dr Lara Galdin in 1677, "The idolatry of the Indians is more solidly implanted today than it was at the beginning of the conversion of these kingdoms." This was an exaggeration, and his colleague, Juan de Esquivel, was nearer the mark when he wrote in the same year: "I am convinced that the whole of this archipelago is corrupted by idolatry." Why, and how this was so, M. Duvols makes clear in this admirable work. He describes and analyses in documented detail the strenuous efforts of the periodical *mitades* to eradicate the indigenous beliefs and practices, and the ways in which the Amerindians evaded, compromised, or even compromised with the (spiritual) *cofrades*. *La Lutte contre les religions autochtones dans le Pérou colonial* is a worthy addition to the impressive French corpus of writing on the interaction of the Amerindian and European civilizations.

## The Tsar's trouble-shooter

HOWARD D. MEHLINGER and JOHN M. THOMPSON

Count Witte and the Tsarist Government in the 1905 Revolution  
434pp. Indiana University Press (AUPG). £8.50.

In recent years scholars of the English-speaking world have been increasingly attracted to the reign of the last of the Tsars. Nobody has, however, yet attempted a full-scale comprehensive history of the period; and we are left with a plethora of monographs which spotlight this or that personality or episode, but rarely seek to relate their themes to the picture as a whole. The writers of these detailed studies generally contrive to convey a sense of lost opportunities. But the larger question why, in this frustrating period, so many opportunities were lost is not answered or even raised.

Count Witte and the Tsarist Government in the 1905 Revolution is just such a monograph, in which the strictly limited focus does not help to illuminate the surrounding darkness. It is not even a biography of Witte or a study of his career or his achievement. His really important work as Minister of Finance and architect of Russia's first serious programme of industrialization falls outside its scope. It is restricted to the period from October, 1905, when Witte, returning to St Petersburg with the dusty kurels of the peace treaty with Japan, was called on by a desperate and irresolute Tsar to cope, as Prime Minister, with the menace of revolution, to April, 1906, when the Tsar, reassured by the partial pacification and by the constitution of the first Duma, dispensed with his services.

Howard Mehlinger and John Thompson have made things difficult for themselves by apparently adopting a highly personal view of history. They use as a motto a passage from Carlyle's *Heroes and Hero-Worship*: "No time need have gone to ruin; that it have found a man great enough, a man wise and good enough." It is not impressive to find them puzzling over the question why the Tsar, who was gentle in personal relations, should have tolerated ferocious and bloodthirsty measures against his subjects; many Nazi leaders are said to have been exemplary family men. Nor does the personal approach help with Witte. In order to understand and judge him, one must have recourse to his earlier career, not to this futile and frustrated epilogue; and though what happened between October, 1905 and April, 1906 was significant for Russian history, the responsibility for it can hardly rest on Witte, whose own position was insecure and who

was out of sympathy with much that was done.

Witte was a highly intelligent and cultivated man, steeped in Western traditions. He had a strong personal appeal for English specialists in Russian affairs of such different types as E. J. Dillon and Maurice Haring. The conundrum which Witte appears to present to many later Western historians is due to their assumed and unspoken identification of rationality, order and progress with liberal democracy. Witte stood, first and foremost, for these three things. He hated the middle, the encephalic, and the primitive backwardness of the Tsarist autocracy. But he had little use for liberal ideals and none at all for democracy. He wanted what the Germans called the *Rechtsstaat*—a state where law was promulgated and administered in a regular and orderly manner, in the interests of efficiency and material progress, without prejudging the political complexion of the authority from which it came. Witte's ideals were far nearer to those of eighteenth-century "enlightened despotism" than to those of nineteenth-century Western liberalism.

Mr Mehlinger and Mr Thompson, while they worry from time to time over this problem, give a very good picture of the confusions and contradictions of Witte's attitude during the winter of 1905-06. His starting-point was the Tsar's manifesto of October 17, 1905, and the gloss which he had placed on it in a report of the same date approved by the Tsar. These seemed to him the necessary and proper foundation for "civil liberty" and "the construction of a legal order", which he identified with the framing of a constitution. The decision of the elected Duma should be respected so long as they were "not out of keeping with Russia's grandeur." It went without saying that an ultimate veto must rest with the authority responsible for the maintenance of order. "The attitude of the Tsar and of those ministers who stood nearest to him, mainly spokesmen of the landed nobility, was quite different. For them Witte was a revolutionary innovator who wished to destroy the old Russian traditions and ways of life. The October manifesto and the promise of a constitution derived from unhappily. If unavoidable, concessions to popular turbulence, and, once order had been restored, they could be whittled away with a little damage to the existing social structure and government. On particular episodes the book is informative and valuable. One of these is the negotiation of the French loan, which was necessary to restore Russia's shattered finances after the defeat by Japan. Here Witte did play the leading part; indeed, one of the motives for which he was appointed

Prime Minister (and minister of the interior) was to handle this delicate business. On the face of it, it sounds like the usefulness of his official device designed to give his views the sort of notoriety he felt was the bargaining, and the key to the French press and to the considerable opposition to the Tsarist support for France in the Russo-Japanese war. The technical details of the Franco-Russian alliance and the dealings with German conditions of which both sides were fully conscious.

A circumstantial account of the elections to the first Duma, though Witte did not have much to do with them and had ceased to be Prime Minister before they could meet. But perhaps the most interesting chapter of all is Witte's views on the peasant question—a fundamental issue of Russian politics. He was a peasant, and he had a deep sympathy for the peasant. In 1898 he announced that the question "must be solved immediately." Like Stolypin, a later, he found salvation in the idea of a sturdy, independent, self-sufficient peasantry, from whom, he believed, the state would draw strength and security. He was to improve on Balzac's notion of a peasant as a "classical picture of an efficient and energetic man." It meant the appearance of the individual, the peasant setting and different circumstances in *Le Père Goriot* and *Splen*, which organized peasant life on the basis of a certain amount of mutual aid and perfection of the land to meet the changing families.

It was a programme not Western in conception, appealed neither to the majorities nor what was more important, to the land-owning gentry. It still had the ear of the Tsar, already suspect on other points, never allowed to embrace the peasant policy. After the war of 1915 and the wave of peasant revolt had given the regime a fright, Stolypin took up the matter and preparations were made to induce some millions of peasants to establish themselves on state holdings carved out of the land. But Stolypin was assassinated before the programme could be put into effect. The Bolsheviks had taken over the matter and the hands and rebarbed the peasants into the old framework of the *mir*. The Bolsheviks had taken over the matter and the hands and rebarbed the peasants into the old framework of the *mir*.

It is a well-known story. One day in the spring of 1833, Balzac burst into his sister's home breathlessly into his sister's home with the words: "Salvez-moi, car je suis tout bonnement en train de devenir un génie." He had hit upon the idea of the "reappearing character," the discovery of a technical device designed to give his novels the sort of notoriety he felt was the bargaining, and the key to the French press and to the considerable opposition to the Tsarist support for France in the Russo-Japanese war. The technical details of the Franco-Russian alliance and the dealings with German conditions of which both sides were fully conscious.

many about the experience associated with it. Balzac's preface to the first collected edition of the novels, with its insistence on the parallel between "zoological" and "social species" and the novelist's determination to "faire concurrence à l'état civil", was an encouragement to critics to dwell on "Balzac the realist". A turning-point came when Baudelaire's essay on Gautier, in which he expressed surprise that Balzac should be treated as an "observer" and declared that for him he was "un visionnaire, et un visionnaire passionné". It was a long time before his view was accepted and it has never gone unchallenged. In his monograph on Proust, Jean-François Revel, while careful to avoid saying anything derogatory about Baudelaire, points scorn on the idea of "Balzac the visionary". "People have used this phrase of Baudelaire's," he writes, "in order to defy Balzac, as though it were sufficient for an author to project visions, whatever their quality, into reality in order to become unassailable."

Pierre Barbérès takes a different line. He thinks that the controversy over the concepts of "realist" and "visionary" is out of date. "Literature and literary creation," he remarks at an early stage in his mammoth thesis, "will be seen in the pages which follow as one of the diverse aspects of social activity. . . . What men have written, at a given moment of their history, forms part of that history. There has been enough talk about literature in itself. Literature with a capital L, literary creation as though it were a uniquely mysterious activity."

The work of all great imaginative writers is naturally conditioned to a large extent by the age in which they live. M. Barbérès, who has evidently been influenced by Marxist ideas, goes farther than this. He does not deny vision, but instead of regarding the writer as an individual who takes a detached view, who sees the age in perspective, he treats both the man and his work as being not so much a product as a symptom of the age.

This prepares the way for his main theme: *le mal du siècle*. It turns out to be something far more complex than the rather vague, gloomy, immature attitude which began as the preserve of lyric poets. M. Barbérès's many definitions, indeed, give the impression that it embraces nearly all the problems of the age. The emphasis falls on its damaging effect on people of nineteenth-century society, on the themes of "incompleteness", "frustration", "wastage", "loss of direction", "cultural impoverishment" which were inescapable and ended with the "void". The century, he says, "only offered people the possibility of incomplete successes". He speaks of a "succession of frustrations in private life caused by those of social life". "The *mal du siècle* is the conscious-



PIERRE BARBERÈS

Balzac et le mal du siècle  
Volume 1: 1799-1829  
Volume 2: 1830-1833  
1,990pp. Paris: Gallimard. 130fr. the set.

BERNARD N. SCHILLING

The Hero as Failure  
235pp. University of Chicago Press. £4.05.

CHARLES AFFRON

Patterns of Failure in "Le Comédien Humaine"  
158pp. Yale University Press. £2.25.

## Balzac and the swarm

JACQUES BOREL

Sépulture et le mysticisme balzacien  
318pp. 36fr.

Médecine et psychiatrie balzaciennes  
156pp. 22fr.

Paris: José Corti.

There remains the word "poetry". It is already branded as one of the "feminine poisons". In another place Professor Schilling observes that Balzac constantly refers to Rubempré as "poète". He is right in saying that in its context it stands for weakness. The derogatory tone adopted by Balzac when using the word to describe Rubempré is an obvious sign of hostility, and his hostility is one of the reasons why so many of his characters strike the reader as extremely unsympathetic. It is one more sign of the differences between Balzac and Stendhal. We admire Stendhal's characters and gladly describe them as "heroes". Balzac's remain no more than "characters", or, at best, "protagonists".

*Le Père Goriot* and *Illusions perdues* are good examples of the workings of M. Barbérès's *mal du siècle* in the novels of Balzac's maturity. They are both novels about the corrupting influence—"corruption" is a recurrent word in *Illusions perdues*—of fashionable society on two young men from the provinces who are not so much innocent as morally immature and who find themselves in Paris for reasons of ambition. Although Rastignac is a winner who will reappear as Prime Minister of France and Rubempré a loser who ends by committing suicide in a debtors' prison, the means they use in their efforts to achieve their ambitions are equally unattractive and underline the essentially unsympathetic nature of Balzac's protagonists.

Although it seems a good deal more damaging to the novelist than he intended, we can hardly avoid subscribing to Professor Schilling's final verdict on Rubempré: "As a character in this one story of a man's career he does seem inadequate, yet as a metaphor he stands for all the follies of his kind."

The damaging effect of the *mal du siècle* is not of course confined to morally immature youths from the provinces or those characters like the odious Gobseck whose corruption goes back almost to the cradle. It corrupts the elderly Baron Hulst and even his virtuous wife, who is forced by her husband's downfall into making an unsuccessful attempt to help herself to the ghostly Crevel in the hope of securing a dowry for her daughter. It is also responsible for the downfall of the innocent Birotteau brothers, the pathetic Cousin Pons and a host of other characters.

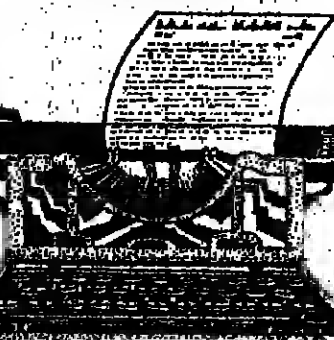
That is not all. Balzac's admirers are too prone to take a sentimental view of the wretched Père Goriot, influences, but their reactions are as different as they could well be. Their distinguishing quality is their immense vitality, which is most apparent in their "revolt" against the established order. The fact that Stendhal's two greatest novels and in tragedy in no way detracts from their merit. It has an enormously bracing effect on the reader which is the reverse of the profoundly depressing effect of the conflict between Balzac's characters and society, whether they end in success or failure.

The important words are "virile", "poisons" and "poetry". Stendhal's characters belong to the same social system as Balzac's and are exposed to the same "poisons" or corrupting

## Typing

"I have been so overwhelmed with work as a result of my advertisements in the TLS that I must stop advertising for a while."

Mrs B of West London, a regular advertiser in our typing columns, told us recently when she was cancelling her insertions.



If you would like to be in this happy situation ring Charlotte Coulson 01-236 2000 ext. 280.











